A U M

Time destroys the speculations of man, but it confirms the judgment of nature.
—CICERO.

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THE RETURN OF THE SUN

O Thou who givest sustenance to the universe and to ourselves, Thou from whom all proceeds and unto whom all must at last return, unveil that face of the true spiritual Sun which is now hidden by a vase of golden light, that we may see the Truth and do our whole duty on our journey to Thy sacred seat.—*Gayatri.*

COMETH the day when the recurrent cycle of the seasons brings us nearer to the Sun; he seems to return to the earth, when in truth it is our own inclination brings us more directly nder his influence. Then the dead earth and the sleeping life are uickened and all things reproduce after their kind. Without the un they are, and yet are not.

It is the same with the life spiritual within us. Fed upon the ings of sense and thought, which seem to be the whole universe of an, comes a day when these wither and decay, so that the soul eeps the sleep of stupefaction or freezes in the drear winter of its iscontent. Life ceases to be the burden bearer and itself becomes burden hardly to be borne. The consolations of religion fall like ead leaves and the stripped heart beats with an icy pulse.

In this hour of its isolation, with no more any outward thing to ean upon, let the soul incline toward the Spiritual Sun of all, and It vill seem to draw near and yet nearer till the vernal impulsion uickens the whole nature from within without, as the physical sun varms and woos the life from without within. For every solar ystem its sun, so that the teeming planets are never in an unredeemble winter.

From Christmas until Easter is the seed-time of the Soul. Let man sow the seed whose harvest shall feed the hungry, till the Hyperborean time shall come again and the souls of all men dwell in erpetual Spring. To live to benefit mankind *is* the first step. Not y the things of the body, not by the affairs of the mind—seasonal arvests both—but by the crop of the Virtues, shall this thing come o pass. Who listens to the voice of Compassion shall unveil the ace of the true Spiritual Sun, where else it shall be hidden by a vase f golden light.

"THE PRINCE OF PEACE"

The press dispatches and the Church notices of the daily papers have been used abundantly to give publicity to what appears a concerted effort on the part of the powers that be in the Christian sects to force the United States into war with Turkey. Sermons, church meetings, inspired articles, and a flood of appeals and demands by mail and telegraph to the President and the Secretary of State, seem to have been cumulatively employed, almost overnight, to "arouse the Christian conscience" of Government and people to the horrible atrocities perpetrated by the Turks upon the Armenians, the native converts to the missionary sects, the dangers imminent of still greater and more wide-spread visitations. Shortly before "Thanksgiving day," President Harding found it necessary, so great had the pressure become, to cause it to be announced that he had neither the right nor the disposition to "send an army of 100,000 men" and a war-fleet to batter the Turks into humanitarian treatment of the innocent non-muslim inhabitants of their Asiatic dominions. Moreover, the President expressed surprise—as well he might—that those who prayed for peace, shouted for war: "Pacifists" suddenly grown bellicose with a truly "inspired" unanimity. Other information given out semi-officially set forth that the earliest and greatest atrocities committed were those by the retreating Greeks, suddenly put to rout by the Turkish Nationalists. Any actual student of affairs, past as well as present, knows that to say the least, the "Christians" of Southeastern Europe and in Asia Minor have shown themselves as bloodthirsty, whether as examples or imitators, as the despised Turks. When one reflects that the "capitulations," as they are euphemistically expressed, grant to missionaries and other foreigners on Turkish soil the "extra-territorial rights" which Western Christian nations reserve exclusively to Ambassadors and other Envoys of foreign governments, while one and all they impose *restrictions* on resident aliens—when one reflects on this, and remembers the unvarying tendency of sectarians to arrogate to themselves liberties and license they as unvaryingly deny to others, the root of the "atrocities" is not hard to find. For more than fifty years, foreigners, governments and private citizens have encroached upon and exploited Turkey and the Turks—their domains, their "resources," their social and domestic, no less than their political freedom—and it would be strange indeed if a patriotic, religious and self-respecting people should not resent, to the point of the Old Testament "eye for an eye and a tooth for a tooth," the exactions and degradations forced upon them by the "civilized" Christian nations of Europe. Europe—Russia, England and France in particular—have held and exercised the *power,* while holding the Turks responsible, which has produced

the existing lamentable state of affairs. Turkey has been used as a pawn by all the Great Powers in their own political games. It is part of the inescapable logic of *Karma* that those who live by the sword shall perish by the sword—without distinction of Koran or Christian Bible. "Ye suffer from yourselves" is true, not only of the Turks, but of Western Christian nations as well.

"Anti-Christ"

In the First Epistle of John, chapter II, verses 18-22, *Anti-Christ* is specifically mentioned and discussed. This is, we believe, the only place in the Christian bible where the reference is direct and by name. What does it signify? Christians, learned and lay, have indulged in polemics over the subject ever since Patristic days. By some the anti-Christ is considered to be all and sundry who reject Christ—meaning, thereby, Christ as interpreted by the particular theologian or sect; to others the anti-Christ is some dreadful being who is to fill the world with wickedness, but who is to be destroyed once and for all at the "second coming." Various biblical texts have been hurled as weapons by the protagonists, each to sustain his own views and demolish those of his adversaries. The sects, protestant and catholic, have freely denominated each other *Anti-Christ* and, by the Mohammedans, all Christians of whatever denomination are considered anti-Christ, inasmuch as their practice, individually and nationally, has in all times, with rare exceptions been the direct opposite of the teachings and example of Jesus.

In connection with the article, "The Woes of Turkey," we reprint this month a letter by a "Turkish Effendi" on the relations between Christianity and Islam. Although this letter was written over forty years ago, its statements of fact have been but augmented in the intervening years, while as to its logical and ethical considerations drawn from the facts, they have been true for nineteen centuries. *Anti-Christ,* in the opinion of the "Effendi," is, and has been continuously, none other than popular and theological "christianity," which, throughout his letter he calls *"anti*-Christendom." Is he an *ex-parte* reasoner, a false philosopher, delivering an "attack" on Christians and Christian nations merely from the standpoint of an "unspeakable Turk"?

H.P.B. thought enough of this Letter to reprint it in *The Theosophist.* Moreover, who can doubt that the views of the "Effendi" were her views also—and those of her Masters? The Mohammedans, and particularly the Turks, have been uniformly held out to the people of Europe and America as barbarous and bloodthirsty zealots whose main business in life has been and is to offer the rest of the world, particularly the Christian world, the choice of "the Koran or the sword." Beginning with the Cru-

sades, followed by the conquest and destruction of the savage and barbarous inhabitants of the Americas, African pillage and enslavement, and continued in Asia and the islands of the seven seas, the record of "anti-Christendom" has consistently witnessed Christian peoples engaged in war and rapine conducted against the "uncivilized" and "pagan" tribes of the earth, when not too busily occupied in internecine destruction. And our ferocity in war has only been exceeded by our rapacity in peace.

What is *Anti-Christ?* He who, whatever his sect or creed or "civilized" status, has committed the "unpardonable sin"—*the denial of the God within.* Verse 22 above referred to recites:

"Who is a liar but he that denieth that Jesus is the Christ?
He is anti-christ, that denieth the Father and the Son."

Christians have anthropomorphized this wondrous symbol, as they have materialized every other spiritual conception clothed in allegory or personification. Who is a liar but he that denieth the presence of the Divine Man (the *Christos*) in the man of flesh (Jesus)? He is anti-christ, that denieth the Spirit and the Soul in himself or any other. Blind to the Inner Ruler, Western men worship an outer God, and seek to rule and enslave their weaker neighbor, as they themselves are ruled and enslaved by the demon of *Anti-Christ.*

ETHICS OF OCCULTISM IN BUSINESS

Few consider that gossip is essentially a bearing of false witness, or pause to estimate the harvest of the crop of slander daily sown in familiar converse, let alone that larger gossip which more often than not is the precipitant cause of national and racial animosities and wars. The October *Monthly Letter* of the American Exchange National Bank of New York City preaches a sermon that all of us might heed, inset in prosaic discussion of the play of currents in the business and economic life of the human family. We quote:

"Gossips, talebearers, the unthinking passers-on of rumor, report and scandal, are the mediums through which the malicious or self-interested get publicity and thus give effect to their malice and intents. In modern life, a man's or an institution's reputation is his or its basic asset, the foundation upon which all social and business relationships rest. A good reputation is not easily won; it is the reward of fair dealing, of conformity. But it is easily destroyed—too easily; it may be blown out with a breath, a word. The power to destroy a thing so fragile, yet so precious, by right belongs to considered judgment and not to the caprice. The Greeks, who employed ostracism, banishment, in punishment of major offences against their society, exercised this power sparingly, made

its use a subject of popular vote after days and even weeks of deliberation. Yet, today the scandal-monger, with the help of the talebearer and the gossip, easily employs this power toward the practical banishment of all and any who excite his envy or passion, or whose destruction serves his interest. Men have tolerated the gossip and the talebearer for ages, have regarded them as nuisances rather than enemies of society. In low stages of culture, man derives pleasure from gossip, just as he derives pleasure when he sees a fellow man slip on a banana peel. When a man gossips he worships at the shrine of his own ego, in unconscious and indirect praise of his own probity. He is eager to bear witness to his fellows that he is not as others, he is a Pharisee. Or, he seeks the excitement and interest which centers around the bearer of news; and news, he has discovered, is mostly bad news, something that affords his hearers an opportunity to compare their own security or probity to that of the unfortunate subjects of the news. The non-conformists, the men who deride standards—measures by which man judges man—care nothing for reputations or for institutions which form character and establish a basis for confident intercourse between men. Conformity is not always desirable, men have different ideas about the form that should be given to many things, but there can be no difference on fundamental morality, nor can non-conformists successfully ignore custom and method in the operation of the established order. . . . No man should repeat idle gossip or malicious rumor until he is sure of the facts, and even then he should exercise with the greatest caution and with due regard for the consequences the power for the punishment of individuals or institutions which is placed in his hands."

The Church's One Salvation

In the New York *Nation* Mr. J. D. Bush says that people either ridicule the Church or pity it or are indifferent toward it. And yet, he adds: "People do feel the need of religion—witness the popularity of any new sect that seems to promise something for the hungry." It rightly points out that intelligent people have no use for "dead ritualism" and their soul-hunger is not satisfied by wordy repetitions of creeds or by hymns often crude in philosophy as in music. The religion preached by the Church is "one of the less interesting branches of archæology," does not court an influence over the people, and has ceased to inspire. The writer traces this fallen position of the church to its foolish assertions about the Bible being "God's Word," "that came down from Heaven—neatly printed and bound by the Oxford press." Next he finds fault with the Conception of Christ preached by the Church. "If Christ was God, he doesn't interest us so much; if he was one

of a long line of men who, from the beginning to the present, earnestly, blunderingly, have sought for God, he is a figure of infinite inspiration, a figure worth believing in. The Christ of orthodox religion is a combination of an Oriental conjurer and the Prince Consort. While Christianity was perhaps never in such disfavor as it is today, there certainly never was a time when Christ, the man, commanded more universal reverence, particularly among enemies of His church."

The writer pointedly closes his article thus: "If I were God I should appreciate it if mankind would stop fastening its orthodoxies upon me."

And yet, we might tell Mr. Bush that there *is* truth underlying the ideas that Christ was God and the Bible His unmistakable word—if God and Bible are correctly interpreted. Theosophy does explain the Nature of Deity in its relation to men and makes Jesus Christ "one of a long line of men, who from the beginning to the present" have not only sought but have found. It also teaches how the Word of God, the Volume of the Sacred Knowledge exists as an imperishable and immemorial Record of Knowledge of which the Christian Bible, the Muslim Quran, the Brahamanical Vedas and other scriptures are emblematic representations in spite of their distortions. Thus to the mind of Mr. Bush "the Church's One Salvation," as understood now, must experience a radical change lest it may prove the church's deathknell.

NEW CHURCHES FOR OLD

In the same issue of the *Nation,* Mr. Harry F. Ward reviews a book with the above title written by Mr. John Haynes Holmes, whose work at the Community Church in New York is well known. The book is "a plea for Community religion," denounces Protestant Churches and suggests "the church of Democracy." We have not been favored with a copy of the book for review, and we pen these lines only to draw our readers' attention to the valuable advice contained in the following words of the critic who writes in the *Nation:*

> "The reason that the Protestant Reformation went wrong finally was that it was more a change in form than in life. If the emphasis be now put on churches, the same thing will happen again. Jesus did not bother about churches; He had a bigger job. He proclaimed a new way of life, knowing that it would make its own forms."

Herein is contained a solution to the central problem of all Christendom. Churches with their Creeds, with their idea of Christ being God, of God being a Person, of the Church being the only spiritual interpreter of God's will to men, do not relate themselves to life and our daily experiences and actions. The

churches have no answer for enquirers after the Laws of God, but only formal pictures for those who want to believe in Him. The problems of struggle, economic and social, the meaning of suffering, emotional or mental, the anguish of soul or body of the individual as of the Nation are vital issues of life. People do not want dead doctrines; they long for living truths, which enlighten them, energize them, help them to find themselves. They do not desire to hear somebody preach unless it enables them to express what is within themselves in "the common round and the daily task." Let the churches understand and preach that within every human heart lives the power of Christ; that each individual can seek and find as Jesus sought and found; that within each also is a devil of ignorance to be removed by self-exertion; that man is free and master of his fate; that he is his own redeemer; that brotherly love and kindness to the neighbor and mercy to the offender are not sentiments to be merely felt but facts to be practiced; that cruelty and gossip are not only to be denounced in others but to be removed from our own natures; that simplicity of life, with its goodness, and high thinking in life which yields truth, and creative labor in life which brings beauty, are fundamentals to be applied in hourly existence. Let the priest and the preacher cease talking about what Christ did and what his congregation ought not to do, and endeavor to live the law of Christ and thus let their lives speak, rather than their lips. Whether the churches can so change their very being and become vital centers to feed the mind and the soul of man is a matter of doubt. A few progressive ones, where priestcraft and superstition are not rampant, may succeed in that achievement, but the majority of them with their popes and preachers will continue their baneful influence of making men and women spiritual slaves.

The Mother of Invention

Apparently well-authenticated reports declare that a Munich pharmacist named Prueckner has achieved a notable addition to the already long list of modern miracles due to German chemists by perfecting a process for the manufacture of synthetic coal, which measures up to the qualities of the best natural anthracite, for heat, for coke, for gas. It is declared to be the resultant of pulverizing two different kinds of stone, plus an admixture of "certain chemicals." Germany, minus her coal mines of the most satisfactory grades, would seem to have benefited herself and the world in a wholly unexpected way. "Reparations" of this kind would be financially as satisfactory, economically more useful, and morally an adjustment of *Karma* that all the astringent statesmen of both sides of the great controversy could not compass. Such

an alchemy as this might once more balance the scales of justice in our civilization and give an epochal trend and safety toward the internationalism of "raw materials," upon which all other internationalism depends. And certainly the minds of men once turned to creative, instead of destructive discoveries and inventions, would indeed "help Nature," as well as Human nature. Man, able by reason of his reason to form combinations out of otherwise alien natural elements and thus promote and forward the general concert of Nature, has in great part hitherto used his divine endowment to incur the hostility of all nature. By reaction, man has a harder struggle to "keep body and soul together" than even the beasts of the field.

"LE DIEU QUI RIT"

The reflections of *The Nation and The Athenaeum* of the 26th of September on the nature of God under the above heading should not be allowed to pass unnoticed by students of Theosophy. The journal refers to "our boldest and wittiest Dean since Swift" —Dean Inge, who has recently said some striking things and, among them, that "God must possess a sense of humor." The Dean of St. Paul's complains that the Bible has not done Him justice. The only laughter imputed to Him in the Old Testament is that of scorn and the only delicate irony in the New is in "the ninety and nine just persons who need no repentance." We quote:

> "No one with any true sense of the significance of humor will feel shocked at the suggestion that God is a humorist. For, confined as man must be to realization of the divine life in terms of human perfection, we are bound to assign to Him 'an interest in life.' Now the accepted theology fails in this provision. Can we really conceive God as making man 'to glorify Him for ever and ever?' It is not merely an unworthy, but a self-contradictory proposition when coupled with omniscience. It can afford Him no interest in life. But once admit the view that He may have made man in order to watch his 'goings on' and see 'what he makes of it,' and an intelligible theology begins to emerge. First of all, it puts 'Free Will' in its proper place. For the primary demand of humor is the cancelment of omniscience and the introduction of an element of instability and indetermination into the life of man. Every form of humor rests upon the unexpected. No omniscient being could be a humorist. We thus conceive God as throwing man on his own resources, 'letting him loose' within some limits, in order to see him make a saint, a hero, or a fool of himself. Plenty of theologians have felt obliged to hedge upon omniscience as fatal to the divine interest in the efforts of humanity, but they have not realized that Free Will carries with it this divine play of humor. God must be the supreme humorist because He alone can see unfold before Him the whole of the Human Comedy, the greatness and the smallness of man, the abrupt contrasts between the high conceits man has of himself and his achievements."

Here is one more attempt at explaining the complexities of Fate and Free Will. The testing God becomes a jesting God—whether that improves the dignity his long beard and golden throne invest Him with is a problem for learned theologians and praying priests to solve. Apart from that problem, to which Theosophy adequately and satisfactorily gives an intelligent and convincing

answer, it is of interest for our readers to note that gods of the Pagan World of old—it did not indulge in the belief of the Personal God, tester, jester or tyrant—are full of wit and humor. Even Shri Krishna, representative of the Universal Spirit, embodied in deathless matter of manifestation, plays, jokes, teases, is full of humor. Who does not know his pranks as a boy—the "thief who stole" buttermilk and curds to teach his mother? Who, but the unclean mind, is unaware of the profound message of His dance with the Gopis, who left their kitchens and their duties and ran to the call of His Flute? The wonderful story of Radha left stranded in the middle of streaming waters was looked upon as a cruel practical joke by Christian Padres, which, they said, "our God would never practice." Well, perhaps if they take the advice of their comrade of St. Paul's they may begin to pray to a God with some sense of humor and then the meaning of "the practical joke" will dawn on them. We agree with *The Nation and The Athenaeum:*

> "In all soberness we would put to those who lament that religion is losing its hold upon the peoples the need for brightening religion by enabling it to appeal to human nature as a whole. Solemnity and reverence will not suffer; they will gain by the presence of a watchful humor which shall forbid their passing into boredom or routine. It is sometimes said that with the downfall of religion humor itself would disappear, and our Dean assents to the opinion that the finer modern humor is in large measure a product of Christianity, which signifies, we take it, that the higher spiritual seriousness of life carries with it its own relief element. But it makes a great difference whether the relief element stands outside religion or is incorporated in its very spiritual substance. And the plea for a God who laughs is a plea for the full humanization of religion, its release from the separatism and sabbatical solemnity which have made it antipathetic to the ordinary man and woman of today. This will not be remedied by putting 'good stories' into sermons, or finding pulpits for chartered jesters like Billy Sunday, or by direct attempts to compete with the Pictures or the Halls. What is wanted is a literal revolution in theology, the conception of a God who will do the spiritual work of healing that is necessary."

The "conception of a God who will do the spiritual work of healing" is fully known to the world outside Christendom. Christians and followers of other so-called monotheistic religions must learn to discard theology and take to the study of philosophy, especially in its aspect of the science of unfolding life from subconsciousness through consciousness to complete self-consciousness. To *The Nation and The Athenaeum* we might respectfully suggest that the new conception it wants exists in the philosophy and mysticism of Asia—in Shintoism of old Japan, in Confucianism and Maha-yana Buddhism of ancient China, in the Vedanta doctrines of Brahamanism and elsewhere. In the modern world the instructed and intelligent Theosophist understands it, thanks to *Isis Unveiled* and *The Secret Doctrine,* and books written on the basis they provide.

THE WOES OF TURKEY

SOME forty-two years ago there appeared a strange letter containing strange ideas on the subject of Turkey in Europe and Christian influence on Islam.

That was in January, 1880, in *Blackwood's Magazine,* published at Edinburgh. The letter was written to a prospective English Member of Parliament and was subscribed:

"Yours very sincerely,
"A Turkish Effendi."

It is a great document.

Its philosophic calm is superb. Its searching analysis of the historic evolution of the country and people which, more than any other tried to stretch Asia into Europe, is, to say the least, novel and striking. Its judgment of Christian influence on Asia and Islam is straight and scathing. It sweeps like a wind that clears the roads of dust, and explains, in a masterly fashion, why the Turk and the Christian did not assimilate each other in psychic and moral consanguinity. Much is said and more is implied. Not he who runs may read the true message contained in the letter (which is reprinted in this issue), but he whose measured pace is the outer symbol of an observant and co-ordinating mind, within the hollow of the brain.

Forty-two years have made a great change. The events which are taking place today in Turkey have a more than economic and political significance. To the careful student of world politics, they unveil racial and religious forces which cause them. In this short note we can only indicate briefly the meaning of recent happenings from three points of view: (1) that of the Muslim; (2) that of the Christian; and (3) that of the humanitarian and altruist who works for spiritual verities. The political and economic aspects which loom so large in the public eye are apt to cloud the vision and aggravate the future difficulties into a greater complexity. We further maintain that the politico-economic problems of the situation will never be adequately or finally solved until the real, though hidden, springs of race culture and religious sentiment are noted and their subtle influence acknowledged.

The point of view of the Muslim cannot be better presented than by applying the spirit of the words of the "Turkish Effendi," written in 1880, to the Treaty of Sevres of 1920. The treatment meted out to Albania some 40 years ago by what are called in the letter "*anti*-Christian nations" can be well compared to that which the Supreme Council doled out to Turkey and the Muslim World —for the two are one, as Turkey has been the symbol of Islamic glory. The Peace Conference of Paris (January to May, 1919), which forged the Treaty in August of that year, was guilty of

"sitting in solemn congress" for "a prostitution of the most sacred principles in the name of morality, and [to] construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves," as the "Effendi" wrote. The Muslim world perforce refused to be party to "this most transparent humbug" and said that, "We neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality."

We must, however, briefly write about some developments in the Islamic world, not largely known to Christendom. The "Effendi" referred to the Turks "paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus"; and this penalty can best be described in his own words as the "gradual assimilation" of "all the vices of Anti-Christendom" and "the attractions of a civilization based upon enlightened selfishness."

The western world knows naught of the silent labors of Muslim religious fraternities. The Zawias headed by Mokkadem are like Masonic lodges headed by R. W. Masters who exercise great power over the brethren—only, these "Masters" have greater religious knowledge, and the influence and authority they wield is substantial and yields tangible results. Since the middle of the last century their mystic knowledge and religious zeal have been systematically directed in the propaganda of Pan-Islamism. To the mind of the European politician, the revolution of Pan-Islamism takes place round the sun of the Constantinople-Khaliphate. While the latter *is* a very important factor, since 1880 a new force has been at work.

How many Europeans know the full details of the strange and fascinating tale of the origin and growth of the White Monastery in the mountains near Derna, in the vicinity of Tripoli? How many are aware of the new turn given to the Sennusi Order by the wisdom and piety of El-Mahadi, which brought into being a kind of an occult government which several colonial authorities prefer not to know the existence of? The above-mentioned Zawias are more than ritualistic Lodges or debating societies. Their influence and power manifests in the freedom of action of the Fraternity which at one time would not recognize even Sultan Abdul Hamid at the height of his power. The aim of this and similar fraternities (among which are schools whose inheritance of knowledge and influence is similar to that of the Neo-Platonists in an earlier era) is to use the arms of teaching and discipline in the service of the cause which is sacred and holy in their eyes—the revival and establishment of Imamat of the early days of Islam. These bodies are convinced that Islam's conquest of Anti-Christendom must proceed on strict spiritual lines. They are not averse to the true doctrines of Christ, for He and His mother and disciples are acknowledged characters in

the gospel of Al Quran. These secret and semi-secret organizations were strengthened in their view and belief by the action of the French in Algeria, the behavior of the Russians in Trans-Caucasia, by the joint activity of the Russians and British in Persia, and of the British for a long term of years before the war, in Afghanistan. These religious fraternities engaged on a spiritual and cultural vocation were repeatedly awakened to the serious danger which the noble Effendi's frank letter refers to. With remarkable patience, however, these fraternities held themselves to their religious labors and dreamt more of spiritual than temporal Pan-Islamism, and therefore kept themselves aloof from the courts of the Sultan of Turkey, the Shah of Persia and the Amir of Afghanistan.

While this was going on, European powers and their short-sighted spokesmen were earnestly and seriously endeavoring to bring the blessings of scientific civilization in the way the Effendi letter speaks of. It was Lord Cromer, if we are not mistaken, who said, also in the eighties of the last century, in reference to the backwardness of Islamic countries—"Islam cannot be reformed; that is to say, reformed Islam is Islam no longer; it is something else." This Britisher and his like had neither the knowledge, nor the faculty to obtain it, that the progress, nay, the very safety of the world, lay in a steady infusion of Asiatic culture into Europe and her "Anti-Christendom." To the fire of unrest among Muslims, caused by forces which the Effendi examines and reveals, the "Christian statesmen" added the fuel of the glittering greatness of the modern West. This combination produced the flare in the person of Djemal-ed-din-el-Afghani. This man, neither devout nor religious, was a fanatic all the same. He pictured the futility and the ultimate failure of spiritual Idealism of the Fraternities, which he mistook for theological dogmatism and priestcraft. He embodied the forces of the militant Islam of the sword, disregarding the teaching of the Prophet that the pen was a mightier weapon. The career of this warrior in a more manly age would have been the subject of an epic. After the failure of the movement of Arabi Pasha, in which he figured prominently, when the British became masters of Egypt they expelled him from Cairo and he went to Constantinople.

In earnest enthusiasm began the new phase of Pan-Islamism, the political and war-like one; the political doctors of Europe have now to deal with some of its aspects. Sultan Abdul Hamid, who was given a cold shoulder by the religious fraternities, opened his arms of welcome to Djemal. The latter, with the help of the Bureau of the Sultan, indulged in showing to Asia the greed of Europe and to Islam the hatred of Christianity.

If Europe failed to understand the movement of spiritual Pan-Islamism, the Islamic world was unable to see the underlying danger of political and militant Pan-Islamism. If the latter had cared to

study the similar currents which manifested in the activities of Arya and Brahmo Samajis in India, to which once again our Effendi makes a passing reference, they would have perceived the dangers ahead. Who would accept as correct the verdict that in establishing his Bureau of Militant Pan-Islamism Abdul Hamid erected the gallows on which the Young Turks hung the temporal majesty of the Sultan himself in 1908? Djemal's movement was part of a wider one which extended from Tokyo to Teheran and from Constantinople to Cordova. The victory of Asiatic Japan over the Czar of all the Russias strengthened the militancy. The Persian Revolution followed the Young Turk Revolution and Italy's barefaced raid on Tripoli fed further that militant spirit.

The European world failed even to take note of the strange phenomenon of Islam appealing to Asia against Christian Europe. Muhammad the Prophet revered the Old and the New Testaments and spoke of his predecessors Musa (Moses) and Isu (Jesus). His early followers attacked not the followers of the Nazarene, but those infidels who worshipped the Fire in Iran or the Idols in Hindustan. And now in the early years of this century his followers were appealing to Japan, to China, to Hindus in India to join hands with Muslims for the protection of Hoary Asia and Her Priceless Culture. During the Balkan War, Mussalmans in India appealed to their Hindu "brethren." We have not the exact text of this appeal as we pen these lines, but our Theosophic memory did not fail to register the reference which Muslims made to the Spiritual Powers and Personages of the snow-clad Himalayas, and the Hindus were requested to pray to their myriad gods to destroy their common foe. Turn from India to China; the Muslims aided the Buddhists and the Confucianists during the Revolution, which evoked thanks and gratitude from no less a person than Sun-Yat-Sen. What happened during the War? The public press did not tell the tale—though they wrote up many stories. Riots and risings in Algiers, Arabia, Egypt, Lybia, Malabar (India), Tripoli, ought to have opened the eyes of the civilized men who conducted war and made "peace."

Militant Pan-Islamism made it its business to absorb the spirit of Anti-Christendom and fought the "Christian" soldiers and statesmen with their own weapons, and now the agnostic leaders of Soviet Russia and militant leaders of triumphant France aid them with their counsel, and more.

Let us turn to look at the situation from the Christian point of view. The only factor which troubles Christianity is the massacre of Christian minorities by successful Muslims. It does not occur to these Christians that for centuries they have been at each other's throats in every part of Christendom; it does not occur to them that Greeks have massacred Turks; it does not occur to them that per-

haps "Churchianity" is meeting with its just compensation. The frenzy of the churches would make "America, Go Forward" in this "real war of the world, a war at last between Occident and Orient" —to quote from the *Christian Register* of the 21st of September. Fortunately the churches are divided and the powerful Romish organization indicates a greater desire to destroy the Greek Church and injure the Protestant Sects than fight the Turks, which is in consonance with her policy of many decades.

Racial prejudice and religious bias color the atmosphere through which the newspaper-reading Christians visualize the events that are taking place in distant Turkey. Asiatics are not unaware that from old times those who fought in the name of the Prince of Peace committed strange atrocities. They have not forgotten, for instance, the massacre of thousands of Jews and Muhammedans at the time the army of Godfrey of Bouillion entered Jerusalem to inaugurate the "Kingdom of God." Nor are they ignorant of the tragedy at Jaffa where Richard the "Lion-hearted," King of England, killed some 500 hostages in his care. Against that, Muslim history is not devoid of the considerate and even generous attitude of the followers of the Prophet of Arabia, similar to that evinced by Saladin, who protected the Christian population.

Let Christians not forget that, of all the fighting nations in the war, Turks were the only people who refused to make use of poison gas against their enemies.

When we take into consideration the views, not of vested interests, political or religious, but of disinterested witnesses like the great French author, Pierre Loti, who has written on Turkey since the Armistice, we get a different point of view. What have soldiers and nurses and non-interfering visitors said about the Turks? The shrewd insight of British Tommy Atkins brought to the Turk the honor of being called the "only gentleman in the war."

Thus if church-goers would consult the doctrines of Jesus Christ and contrast them with the teachings of the many churches who quarrel in His name, they would better understand the situation and help in the solution of the problems for the benefit of all countries and all creeds and usher in Peace, instead of favoring some countries and creeds against others, and perpetuating war.

This brings us to our third and last point of view—how does the Theosophist look at the woes of Turkey and what solution does he offer?

Europe suffers from the disease of "Anti-Christianity" and Turkey from that of "Anti-Islam"—if we may be permitted to copy the Effendi. Turkey and Islam can help Europe and Christendom if the former's militant aspects make room for its cultural phases. Islam of the pen is mightier than Islam of the sword. If Muslims recognize that conversion of the world to its soul-culture is more

important than the proselytism of men and women in its mosques, they will succeed in the real Holy War which fights the Kingdom of Ibliss and his Darkness. The swing of the Cycle brings the opportunity to Asiatic nations to help the western world, materialistic and agnostic on the one hand, while on the other it has fallen an unconscious prey to the subtle forces of priestcraft and superstition; but Muslims or Brahamanas, Buddhists or Confucianists will not be able to embrace this great opportunity unless they themselves wash themselves clean of the absorption of these very forces of materialism and superstition. The glamour of modern civilization is upon Asia too, and the fight threatens to perpetuate itself, ranging Asia against Europe.

The creeds of the Crescent and the Cross and their hateful wars hide the Nur of Allah, the Light of Christ—the Radiance which can guide Kings and Empires, Leaders and Republics. Modern men strive for That which is hidden, Kafir fights Infidel, and so the True Believer has nowhere to rest his head. When the Crescent and the Cross unite in fraternity because the Light of Allah and the Love of Christ are recognized to be the same; when cathedral and mosque are not for the Bishop and Moulvi but become the Symbol of the Living Temple of the Human Soul; when Asia and Europe are no more two continents but adjoining territories, where the way of knowledge is the path of love, and action is service;—then only will strife cease and peace come to East and West alike.

Of this the noble Effendi spoke—to help, to guide, to instruct the Europe of 1880. In their prosperity and in their pride they heard him not, and now the laws of retribution have run their course. In their adversity and their despair his wisdom and his warning may help some to throw off the yoke of slavery to scientific civilization; it may inspire them to turn their faces to the Eternal East and set their feet on the Path of Simplicity.

Homely Hints

The sincere desire to help others acts as a great inlet from our supersensuous consciousness. More reliance on our inner nature, and the Power that is conjoined with it, will bring forth fruit. Always the inner is the more perfect, and this makes the apparent imperfections and inabilities of the outer more obvious; but this very perception arouses the necessary effort to bring the inner and outer into accord. We could not *think* we were perfect or imperfect, were we not actually above and beyond both. H.P.B. says, "The progress of the Ego is a series of progressive awakenings." Not being sticks or stones, but human beings, we must "feel" success or failure. The wisdom is shown in not being "swelled-up" by the one or cast down by the other; we should make a steady, unvarying pursuit of that which is seen to be right. —R. C.

A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM.

IN the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Traveling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at ————. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them, I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages—his agent, for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest sea-port. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for

miles round, while he was rather respected and feared than disliked by the Turkish officials—for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a travelling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament, who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:

DEAR SIR—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me to-morrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call. Believe me, yours very truly, EFFENDI.

"P. S.—As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide."

"Dear me," I thought, as I read this civilised epistle with amazement, "I wonder whether he expects me to dress;" for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that————Effendi's servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots, which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host—a Turkish mansion with projecting latticed windows, and a courtyard with a colonade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the

upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressment* with which this turbanned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not commonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me in a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at ————. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them—prefacing his remarks by any explanation in regard to his own personality, which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had couched his views, but I felt convinced that, had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and, in our numerous con-

versations, gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though stated in a most uncomplimentary manner, why many of the most enlightened Moslems, while lamenting the vices that have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself that, while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some foundation in truth; it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;* and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

[The following letter, together with what precedes, was originally published in *Blackwood's Ediburgh Magazine* for January.—EDITOR THEOSOPHIST.]

"MY DEAR FRIEND,—

"I proceed, in compliance with your request, to put in writing a *résumé in* condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of

*"Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?"
—"Eastern Serenade:" Bon Gaultier's "Book of Ballads."

your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir, by travelling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and, after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos, known as the Brahmo Samáj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which

it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

"I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule have no sympathies with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognise the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such, is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which

they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neghbour's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be obtained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to-wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom*—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays

* I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti*-Christendom, as it possessed a peculiar signification in their religious belief; and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the Prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christendom, is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandisement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,'—with the mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation,—constitutes what is called 'Western Civilization.'

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardour of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organised in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled,

without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favourably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races—intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth—were unrestrained by religious principles from giving free reign to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augumented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term 'oriental

civilization' with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet,* invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming it.' His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and nether milestone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernauth of 'Progress,'—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not 'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages, through which these roads

pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his aesthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear not deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavours to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

"While I observe that this change has come over the Western traveller of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort—shallow, sceptical, egotistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to

come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

"The two dominant vices, which characterise Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

"In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

"When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves,—when we know

that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and authorities to the most cruel excesses in order to repress them,—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey,—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

"Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of 'progress.' Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would have then been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No

better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labour and capital will find themselves arrayed against each other,—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbour—and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of 'Anti-Christian civilization.'

"In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth of property was destroyed. The contagion spread to the mines and factories, and, had the movement been more skillfully organised, the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries—that Anti-Christendom has inflicted upon the more primitive and simples races of the world, which, under the pretext of civilizing them, it has exploited for its own profit—will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they

practise more conscientiously the teaching of their prophet, I fee that teaching, from an ethical point of view, to be infinitely inferio to that of Christ. I have written, therefore, without prejudice, i this attempt philosophically to analyse the nature and causes of th collision which has at last culminated between the East and th West, between the so-called Christendom and Islam. And I shoul be only too thankful if it could be proved to me that I had don the form of religion you profess, or the nation to which you belong an injustice. I am far from wishing to insinuate that amon Christians, even as Christianity is at present professed and prac tised, there are not as good men as among nations calle heathen and barbarous. I am even prepared to admit that ther are better—for some struggle to practise the higher virtues o Christianity, not unsucessfully, considering the manner in whic these are conventionally travestied; while others, who reject th popular theology altogether, have risen higher than ordinary mod ern Christian practice by force of reaction against the hypocris and shams by which they are surrounded,—but these are in a feebl minority, and unable to affect the popular standard. Such me existed among the Jews at the time of Christ, but they did no prevent Him from denouncing the moral iniquities of His day, o the Church which countenanced them. At the same time, I mus remind you that I shrank from the task which you imposed upo me, and only consented at last to undertake it on your repeate assurances that by some, at all events, of your countrymen, th spirit by which I have been animated in writing thus frankly wil not be misconceived.—Believe me, my dear friend, yours ver sincerely,

"A TURKISH EFFENDI."

THE RELIGIOUS INSTINCT

The desire to know the "whence, where and whither" o humanity springs from the general "religious instincts," the rea basis of religion being in man's own spiritual nature. Religion doe not arise outside of man, as the word itself shows—from *religere* to bind back. Religion is the binding back of all men and all being to the One Source of all. Real *knowledge* arose within man himsel as he perceived his real nature. Knowledge of man's nature ha always been and has been re-stated from time to time by perfecte men from other periods of evolution. All forms of religion are pal and distorted copies of the original statements upon which they ar based, the Three Fundamental Propositions of Theosophy.

R. C.

THE BOOK OF JOB

AMONG the many efforts which the drama of today is making toward the dissemination of occult and mystic facts, none is of greater significance than Stuart Walker's production of the Book of Job, which played in New York for a month in 1919, and which recently appeared again at the Cort Theater in New York at five special performances for the benefit of the Near East Relief.

This great drama of human suffering, which to most people is but a recital of woe and of an accompanying faith which is beyond the comprehension of the ordinary mortal, holds hidden in its lines much of a mystic nature. For the allegory of the Book of Job is one of the most dramatic representations ever written of the Mysteries of Initiation, and in it Job, the Arabian Initiate, speaks through the language of allegory of things too sacred to be openly discussed.

When the word allegory is used in reference to the Book of Job, it is spoken with deliberation and meaning, and with no thought of irreverence. In archaic times, the favorite and universal method of teaching was by means of the myth, the symbol, the allegory. Paul writing to the Galatians, asserted that the whole story of Abraham, his two wives and their sons, was an allegory. Indeed, it is a theory amounting to certitude that the historical books of the Old Testament were of the same character. Therefore, when we speak of the Book of Job as an allegory, we are taking no extraordinary liberty with it.

When we examine the ancient use of allegory and symbol, we find that in the allegory the truth was left to be deduced, while the symbol was used to express some abstract quality of the Deity which the ordinary person could comprehend. The higher sense of the symbol terminated there; henceforth it was used by the multitude as an image in idolatrous rites. But the allegory, on the other hand, was reserved for certain persons, for the inner sanctuary where admission was granted only to the elect. The object of the myth was to clothe the metaphysical in the garments of the comprehensible, to convert reflection into history, or historical form.

Many critics have attributed the authorship of the Book of Job to Moses, but the truth is that it is much older than the Pentateuch. Jehovah is not mentioned in the original poem itself; all the manuscripts save one speak of Adonai, not of Jehovah, and from this we may deduce that the prologue and epilogue were written at a later date. Also in the poem itself there is no mention of the Sabbatical Institution, although there are many references to the sacred number seven; there is also a direct discussion upon Sabaeanism, the worship of the heavenly bodies prevailing in those days in Arabia.

In fact, in this very Book of Job the view of the Orientalists that the Zodiac was an unknown thing before Hellenic times is utterly contradicted; for here we find mention of Arcturus, Orion and the Pleiades, of the chambers of the South; of Scorpio and Mazaruth and the twelve signs—words which, if they mean anything, imply a knowledge of the Zodiac even among the nomadic Arabian tribes.

To him who understands the picture language of Egypt in the Book of the Dead, the allegory of the Book of Job presents an equally interesting picture of ancient initiations and the trials which generally precede this grandest of all ceremonies. The neophyte Job perceived himself deprived of all that he held of value in this world, and afflicted with a foul disease. His three friends, Eliphaz, full of the sort of knowledge which wise men had received from their fathers, Bildad the conservative, taking matters as they come, judging Job's wickedness by the measure of his affliction, and Zophar, skillful with generalities but not interiorly wise, come first to sympathize and then to abuse. But Job, unmoved by their accusations, holds fast to his idea of the Champion, the Redeemer, and remains steadfast in his assurance that contact with his God will be made.

In the ceremonies of Initiation in the Book of the Dead, after a preliminary trial, where the neophyte had to pass through many probations, called the "Twelve Tortures," he was commanded, in order that he might come out triumphant, to govern his passions and never to lose for an instant the idea of his "inner God." After wandering in total darkness, he was finally brought to that rite which was known as the "Gates of Death." Consider the words in the Book of Job where the Lord asks:

"Have the Gates of Death been opened to thee,
Hast thou seen the doors of the shadow of death?"

The allegory of Job, if carefully studied, will unlock the mystery which surrounds the Devil, or Satan, and will reveal his true nature and office. In this book, Satan is introduced among the "Sons of God" as in a mystic Initiation. When the Lord counsels with Satan, and gives him permission to test the fidelity of Job, Satan appears to be no malignant principle, but rather a disciplinary one. Here his office is shown to be that of *public accuser,* the same as it was in the story of the probation of Jesus, where He is designated by the term "Diabolos," or accuser. In the latter case, the scene of the probation was the wilderness. In the desert about the Jordan and Dead Sea were the abodes of the "sons of the prophets" and the Essenes. These ascetics used to subject their neophytes to probations, analagous to the *tortures* of the Mithraic rites; and the temptation of Jesus was evidently of this character. Hence, in the Gospel according to Luke, it is stated that "the Diabolos, having completed the probation, left him for a specific time, and Jesus returned

in the power of the Spirit to Galilee." This Satan, who is the *accuser,* is also seen to be identical with Typhon in the Book of the Dead, the resemblance extending even to the names, for one of Typhon's appellations was Seth, Seph, or Satan . . . in Arabic Shatana. In Egypt Typhon was the symbol of the opposing power in Nature, and Plato called evil a blind, refractory force which resists the will of the Great Artificer. By some reverse of fortune, Satan became a personified devil in Christendom, as the Devas of the Veda became, under the reform of Zoroaster, the daevas, or evil spirits of the Avesta.

In the Secret Museum of Naples was a marble bas-relief representing the Fall of Man, in which God the Father plays the part of the Beguiling Serpent. There is a basic dogma of the Church, "No Devil, no Christ." There is a mysterious connection between the two, more close than is commonly suspected. If we collect the mythical "Sons of God," they will be found dovetailing and blending together in this dual character. Adam Kadmon bifurcates from the spiritual conceptive wisdom into the creative one, which evolves *matter.* The Adam made from dust is both son of God and Satan, and the latter is also a Son of God. The clue to the whole matter may be found in the strange veneration of the Ophites for the serpent which represented Christos, for in all ages the serpent was the symbol of the divine wisdom which kills in order to resurrect, which destroys in order to *build the better.* The Satan of the Old Testament, the Diabolos or Devil of the Gospels and Apostolic Epistles, represent only the antagonistic principle in matter, necessarily incident to it, and not wicked in the moral sense of the term. The Jews, coming from the Persian country, brought with them the doctrine of two principles. The Early Church elaborated these ideas, especially the Gnostics and their successors, and the later Church adopted and adapted them, making of Satan a personal entity.

The Esoteric view about Satan, the opinion held on this subject by the whole of philosophic antiquity, is admirably expressed in an appendix to the second edition of Dr. Kingsford's "Perfect Way," called "The Secret of Satan," and one sentence in this work explains the most probable interpretation of Satan as found in the Book of Job:

> "For Satan is the Magistrate of the Justice of God (Karma); he beareth the balance and the sword."

Behemoth is usually made synonymous with Satan, and yet in Job he is spoken of as "the Chief of the ways of God," and his sword is mentioned.

When Job speaks of his Redeemer, his Champion, who will save him, to whom does he refer? Can it be, as is so often claimed, the Messiah? How could the author of the Book of Job know anything of the New Testament, when he showed ignorance even of

the Old? In this poem there is a total absence of allusion to the patriarchs, and so evidently is it the work of an Initiate that one of the three daughters of Job is called by a decidedly "Pagan" mythological name—Kerenhappuch.

The Redeemer to which he refers is evidently not the Messiah but his own *immortal spirit* which is eternal, and which when death comes, will deliver him from his mortal body and clothe him with a new spiritual envelope. In the Mysteries of Eleusinia, in the Egyptian Book of the Dead, and in all other works treating of matters of Initiation, this "eternal being" has a name. With the Neo-Platonists it was the *Nous,* the Augoeides; with the Buddhists it is Aggra, and with the Persians, Ferohar. All of these are called the "Deliverers," the "Champions." It is the luminous Self—the Atman of the Hindus, our immortal spirit, who can redeem our soul, and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean text, the above reads: "My deliverer, my restorer." And it is this Nous, this Augoeides, that the triumphant Job shall see without his flesh, and that the translators call God.

In this play of the Book of Job, as Stuart Walker has produced it, the whole action of the piece takes place in one scene. Two narrators, stationed on either side of the stage, recite the first two chapters, to the accompaniment of music, before the rise of the curtain. Then Job, dressed in his rags and tatters, begins the recital of his woes to his three friends.

Elihu, the Hierophant, comes silently upon the scene, and listens without comment for a long while. It is only after the sophistries of the others have been exhausted that he begins to speak, and even then his words are mild and without malice. But with his first sentence, the sophisms of Job and his friends are swept away like loose sand before the west wind. He speaks with the authority of God that "constraineth" him: "Surely God will not hear *vanity;* he respecteth not any that are wise at heart." Job hearkens to the words of wisdom, and then the Lord answers out of the whirlwind of nature, God's first visible manifestation: "Stand still and consider the wondrous works of God; for *by them alone* thou canst know God."

"Then Job answered the Lord." He understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him, and Job then realized the difficulty of catching "Leviathan by putting a hook into his nose." The Leviathan is OCCULT SCIENCE, on which one can lay his hand but do no more, whose power and comely proportion God wishes not to conceal.

"And so the Lord turned the captivity of Job, and blessed the latter end of Job more than his beginning."

AMONG FRIENDS

CAPTAIN Blunt has been among us—breezed in and breezed out again, so to speak. We are settling down once more, having given the needed first aid to the wounded.

The Captain could hardly be called tactful. He prides himself on speaking "the unvarnished truth." But he stirs us up and his visits do us good; and that he himself is no loser is evidenced by the fact that though he always withdraws with his colors flying, he also does so with his weapons sheathed.

But some of those engagements! For instance:

"Dolts, sheep and ninnies!" snorted the Captain, striding up and down on the hearth-rug. "These astral helpers and psychic tramps of one kind or another are no Theosophists. They make me sick!"

"But, Captain," bristled Mrs. Crystal, if such an ample, flowing person can be said to "bristle."

"Rather strong language, young fellow," interrupted Doctor, who is apt at epithets himself on occasion, and therefore is a judge of them.

"But H. P. B. used those words," answered the Captain defiantly.

"She also used 'but' and 'the' and 'and'—and other words too, Blunt, my boy," retorted Pilgrim earnestly. "But she knew when and how to use words, remember that!"

The Captain paused in his stride, opened his mouth to speak, closed it again, nodded, and sat quietly down in his chair.

The Family and visitors were spending the week-end at the country house that was "not too far out in the country," as Pilgrim expressed it, and although the morning sunshine streamed into the great living-room, the brisk fire of logs in the ample fireplace had proven attractive and grateful enough to draw everybody together in a cosy half-circle around it. In the chaffing talk of a comfortable after-breakfast feeling somebody had used the phrase, "invisible helpers." Whence came a light discussion of the false psychism that is rife among the members of some of the Theosophical organizations—and our youthful Captain's outburst.

His subsidence did not, however, mollify Mrs. Crystal. Indeed, it is difficult for that large and irrepressible lady to refrain from finishing her remarks once she has decided to make some. "Why, Captain," she began, turning earnestly toward him, and almost precipitating little Bobby, who was on her lap, into the roaring fire, "we are taught that a noble work is performed on the astral plane by devoted students, while their physical *rupas* are fast locked in slumber. I myself can testify, humble though my station in the world may seem—"

"Where is that teaching?" interrupted the Captain, aggressive again.

Mrs. Crystal turned to the circle with an air of puzzled astonishment. "Why, is it *possible,*" she queried rhetorically, "that Captain Blunt, thorough student that you consider him, is not acquainted with the writings of our greatest living psychic and initiate? I supposed every well-informed student of Theosophy knew at least the teaching in regard to 'invisible helpers,' and that all *devoted* students were fitting themselves for that grand work so needed in a dark-hued world. Of course, there are some among us," she continued, with a modest lowering of the eyes, "who have at last been able to confirm the teaching independently, and I am able to say—" But just what it was that Mrs. Crystal was able to say failed to arrive, for a snapping spark from a red-hot oak chunk came along instead—and Bobby tried to play with it!

"Well, don't blame the Captain," remarked the Judge pacifically, when order had once more been established, and some cold cream applied to Bobby's blister. "He cannot be expected to find time and energy to read every bit of mediumism and fakery that is issued in the name of 'Theosophy.'"

"I should say *not,*" broke in Captain Blunt. "Don't read anything but *The Secret Doctrine,* and I don't just *read* that: I *study* it. Now, if you'd cut out that slush, Mrs. Crystal, and study *Theosophy* a little now and then, you wouldn't make those ridiculous statements." The speaker leaned back in his chair with an expression of deep self-righteousness.

Mrs. Crystal gasped with astonishment.

"Sister Laura is a psychic of no mean ability," spoke up Mrs. Crystal's brother warmly.

"Oh, there's nothing 'mean' about Laura," retorted the Captain, "especially her imagination."

"No more personalities, Sir," announced the Judge sternly, raising his hand.

"The wretch!" panted Mrs. Crystal. "So ungrateful, too!"

"Ungrateful?" snapped Captain Blunt, leaning forward aggressively. "Just what do you mean by that word, Mrs. Crystal —what did you ever do for me?"

"No understanding—too gross, too materialistic," panted the latter. "Ah, Captain, if you but knew the half, your scornful words would change to tones of grateful thanks." Mrs. Crystal was herself again, a smiling traveller in a sea of words. "Did I speak of 'confirming the teaching independently'?" she continued. "Well, my efforts in your own case, Captain Blunt, though not wholly successful, gave me light. I will tell you about them.

"During the late war, as perhaps you have heard, the great effort of our band of 'helpers' was to render aid to our soldiers in the trenches on the battlefields of France. As I was intimately acquainted with no other warrior besides yourself," she proceeded, with an arch glance at the Captain, "and as it hardly seemed proper to try to aid perfect strangers, I concentrated upon you night after night after retiring—until at last one bitter night I found myself leaving the body, flying through space, and arriving at last at the trenches. Hovering about them, I sought you out. At last I found you—poor boy!—writhing uneasily on the ground. I stretched out my hand to you, but you saw it not. Again I made the effort—when the scene faded, and I found myself back in the *sthula sarira* in bed again—and most uncomfortable too, because this wretch, Bobbie, had insisted upon sleeping with me that night, and was pounding lustily on my poor spine with his darling little fists.

"But did you not see me, Captain?" she queried. "Were you writhing on the ground there that bitter night on the battlefields of France?"

"Quite likely," responded Captain Blunt witheringly. "The cooties *were* a bit thick!"

Mrs. Crystal flushed; then leaned back in her chair resignedly. Everybody else laughed, although as the Judge remarked, the Captain was a bit too *blunt*.

"Just a dream, of course, Mrs. Crystal," pronounced Pilgrim decidedly. "All this 'invisible helper' teaching, and other false psychism and mediumism from the same pernicious source are far removed from Theosophy, whatever its writer, or his misled readers, may say. I'm inclined to believe, Laura," he continued kindly, "that you *are* naturally a bit psychic. You *do* 'get something' sometimes, and perhaps mistranslate it. Again, you are inclined to be *passive,* and—well, you are lucky you haven't gone off the track altogether, with the wide amount of injudicious reading you have done."

"Well, I do try," said Mrs. Crystal, a bright gratitude on her face. "You know that I am studying H.P.B. and W.Q.J. now—the *real* Theosophy—and trying to apply it. Only once in a while the old tendency comes back," she added, with a rueful laugh.

"And I'm too confoundedly materialistic"—Captain Blunt made a sudden declaration—he always says things suddenly. "You'd think to hear me talk that cold reason was the only tool to tackle *The Secret Doctrine* with, and that I was the only fellow in the world who had any."

"The road to knowledge is through philosophy and conduct—so H.P.B. said," remarked Mr. Browser, now coming to life after sitting through the engagement without a word.

"Yes," agreed Mother, "what are the ethics of Theosophy but 'conduct'? And do you suppose the ethics are given just so we may *be good?* It's because our *conscious* observance of them is necessary—thus control of the personality is gained. When the personality is in abeyance and the student 'lives the life' and has sound philosophy, then he is ready *naturally* to investigate—and understand—other planes of nature besides this physical one."

"The astral plane would have no lures and no terrors for such an one, would it?" remarked Pilgrim interestedly. "He'd know himself as Soul—Atma-Buddhi-Manas—and look *down* on the astral plane, seeing it in its true relation, as it is, and for what it is. Where it is not mere pretense or exuberant fancy, these poor deluded 'psychics' who try to be 'invisible helpers' and 'go out in the astral' force themselves into that plane of illusion *from below up,* get a few glimpses and think they have 'progressed.' They are in hard case: all they see is reversed, and they think they have seen the whole, whereas it is but a flash of one division of the seven. And they are so elated and carried away with their experiences that they are beyond any rational checking up, either by philosophy or facts."

"Half a dozen such women have told me they had messages from the Masters for *me,"* said Pilgrim, with a sigh, "as well as several men. What an abuse of sacred names! What a colossal egotism!"

"Did you see the 'messages,'?" asked the Judge.

"Some of them," was the answer. "They showed in themselves their own source and utter worthlessness. Now, if these people would only get to work practically for Theosophy, their energies might be productive. But what can be done with an *intoxicated* person? For *astral intoxication* is what they are suffering from."

"Quote us something, Mr. Browser," said Mother, turning to her old friend, who is so thoroughly well-read—and so apt.

"Well, let me see—suppose we try H.P.B., *Letter to the American Convention,* of 1889: here it is in the first volume of the magazine THEOSOPHY, page 15. She writes:

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of the spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by 'materialism' is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism is conduct and action—brutality, hypocrisy,

and above all, selfishness—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has lead many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit.*"

"And again, in her *Letter to the American Convention,* of 1890, she reiterates—see THEOSOPHY, same volume, page 128:

"What I said last year remains true today; that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity."

"Those are both fine, Browser; anything further?" asked Pilgrim.

"Here's the best one of all," answered Mr. Browser, "and still from her *Letters* to the Americans, please note. You'll find it in volume one, THEOSOPHY, page 175, *Letter to the Convention,* of 1891:

"Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic out-runs the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves."

"Well, they give us something to think about, don't they?" remarked Mrs. Crystal seriously. "Thank you, Mother, for asking for the 'quotes,' and you, Mr. Browser, for finding them."

"Me, too," added Captain Blunt quietly.

STUDIES IN THE SECRET DOCTRINE

III.

Knowledge—Absolute and Relative

> Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. (S. D. Vol. I, Original Edition pp. 326-327.)

A QUIET reflection on the above brings the earnest student to these questions: are there two types of psycho-mental evolution? What is the difference between the thinker who is the outcome and the natural product of his environment and period and the knower of Truth "initiated into perceptive mysteries," referred to in the text which precedes the above quotation? Are there two fundamental classes of Knowledge? What is the difference between that which exists and is discovered, and that which the evolving intelligence of man invents in ever-renewed attempt which implies abandonment of that which was previously found and accepted?

> Outside such initiation for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. (S. D. Vol. I, Original Edition p. 326.)

Are we to infer from the above that our very intellectual capacity is also a Karmic limitation? And if philosophers are limited and metaphysics fall "far short of the Truth" what fate must befall the poor and humble seeker of the Wisdom—he who earnestly desires to pass on from this dungeon of ignorance into the light of Knowledge?

Let the reader meditate on this whole passage; let him read and re-read and then brood over the ideas as they emanate from between the lines and within the words. It is one of those passages in the *Secret Doctrine* which yields regular seasonal harvests in terms of the mental sowing done. It throws new light on the very intricate maze of human evolution, individual as well as racial, especially in reference to the development of the lower mind. It also brings some illumination on the problems of Karma, how it grows, how it weaves its fine web of life, imprisoning and setting free to imprison again, the human soul. It affords opportunities, not only to conjecture but to understand, how ideas come to birth and die, how ideals live and decay, how knowledge, in its aspect of growth through perpetual change, comes to be regarded as ever-evolving. On the other hand, it most emphatically unveils that other and higher existence of Knowledge in its aspect of profound

stability, wherein ideals and ideas are immortal and change not and which the human soul can *dis-cover,* when it is "initiated into perceptive mystery."

Ours is the era of mind; this Aryan fifth root-race of ours is related to the fifth principle of our human constitution, the mind; intellectual achievements, therefore, dominate all other achievements. Knowledge grows from day to day.

Ours is the age of materialism. This growing and evolving knowledge ever abandoning the old of yesterday forges ahead to fresh fields and pastures new. Tremendous is the power of fecundation of the human mind; the productivity of matter is amazing, and these two beget branches of science, schools of philosophy, artistic expressions and religious sects, in such numbers as take our thoughts to that prodigious breeder—the queen of the white ants.

Intellectual materialism is the Source of our economic and industrial materialism; our materialistic politics are rooted in our materialistic philosophy; our materialistic sociology arises from our materialistic religions. The individuals of today who believe themselves to be beings of matter are "the outcome and the natural product of their environment and period."

Ours is the epoch of experts. Mental materialism has produced the phenomenon where each class of scientist and scholar works for his own particular branch of Science or subject. Physics and physiology, chemistry and psychology, embryology and astronomy, zoology and botany, philology and theology, are unrelated. We have experts ranging from Embryologists, who deal with our bodies before they are born, to "mortologists" who deal with corpses. We have ophthalmologists, otologists, rhinologists, laryngologists and other experts innumerable.

Our age of mental materialism and its experts can be assigned their proper place in the scheme of things if we apply the teachings of the sentence in the above-quoted passage: "The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained."

But is there no way out of these ever expanding and ever deepening divisions of matter where knowledge continuously becomes ignorance and has to be set aside? The above extract from the *Secret Doctrine* opens a new vista for the thoughtful. Therein we find more than a hint of the existence of the Immortal Knowledge—ancient and unchanging, constant and consistent. This broad but very vital hint is like unto the illumination which must have been Galileo's when the light dawned on him that the Earth was not at the center of the Universe and that it had a diurnal rotation. Let us pursue the hint which, for the intellectually faithful, the first Volume opens at pages 611-12:—

"The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, . . ."

It is all there. That knowledge is "to be found only in Eastern esoteric sciences." Who can find it? How can it be obtained? Eager, hasty, enthusiastic is the student as the great light dawns on him, and with what joy and deep contentment he continues reading "mysterious help is given to rare individuals in unravelling its arcana." (p. 612.) At the first reading he even fails to take note of limiting provisos. Yes, "it is all there;" but "one by one facts and processes in Nature's workshops are *permitted* to find their way into the exact Sciences." (p. 612); yes, "mysterious help *is* given to rare individuals," but it is added, "it is at the close of great Cycles, in connection with racial development, that such events generally take place." (p. 612.) Thus a change of feeling swiftly takes place and our mind flashes the signal "are *we* then doomed?" But depression gives place to elation as we read further: "We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow." Has that happened?

Let us avoid the pitfall into which so many students of the *Secret Doctrine* fall. When we are endeavoring to grasp a particular subject treated in this great book we are continuously tempted by other topics, equally important and even more fascinating than the one we are pursuing.

Our enquiry has been about the Imperishable Knowledge, not if we can have it for ourselves in this day and generation, not to whom and when and how it is given. We have yet to gain a clear perception of its very existence—what it is. In what form it exists and how it came to be there, are subjects of enquiry which should precede that other search—how can we obtain possession of it in this day and generation.

Here is a profound thought expressed in language which sounds not only assertive but dogmatic; and yet when we read the passages we feel like exclaiming—"Thou speakest as one having authority."

The growth of Knowledge is generally accepted as a fact, and not without good reasons. We constantly speak of the evolution of ideas, of the advance of Science, of the progress of culture. This is very natural indeed, for such expressions are the legitimate result of every-day observation and experience as we contact the achievements of the human mind. We must not forget, however, that Western philosophers and metaphysicians are not all in agreement about the nature of issues involved in and raised by the above

extracts of the *Secret Doctrine* and other similar ones, some of which we will quote as we proceed with our study. "Absoluteness" of knowledge as against relativity of knowledge is a persistent subject of enquiry and debate, and Western philosophy has not solved the problem, in fact, is far from it. In the hoary East the case may be found to be somewhat different.

Through the advent of Cartesian propositions in Western philosophy the subject of the relativity of knowledge became a subject of keen debate, though the factors involved therein were matters of lively discussion even among the Greeks, and ante-dating them, among the Asiatics. It was Immanuel Kant who put into modern currency the Greek term Noumenon and expounded the old doctrine of the *Thing-in-itself;* he did so in a limited sense, for he was circumscribed by his environment and period and could go so far and no further for reasons advanced in the above quoted sentences. Kant's world of the Noumena and Plato's world of Ideas have much in common, but Plato, like Pythagoras and unlike Kant, was "initiated into perceptive mysteries" as H.P.B. informs us. Pythagoras also taught "absoluteness" of knowledge; as a fundamental proposition he put forward the fact of a permanent principle of unity beneath and behind the changing forms and phenomena of the universe. To this world of archetypal unity belong the Ideas of Plato and the *Things-in-Themselves* of Kant. The evolution (!) of European philosophy can be studied in the evolution of this very word "idea" from the days of Plato to those of Stout and Baldwin. In the Pythagorean philosophy absolute knowledge may be described as belonging to the unity underlying all forms; in the Platonic, as being composed of the Idea of Knowledge; in the Kantian, it may be regarded as the Knowledge of *Things-in-Themselves.* These concepts, however, should not be taken to mean that an acceptance of or a belief in the "absoluteness" of Knowledge destroys the possibility of our accepting at the same time the concept of the relativity of Knowledge. Modern science and Western philosophy have concerned themselves so much with phenomena that the world of Noumena—Archetype—Idea is not only forgotten but abolished from the Universe of discourse. The *Secret Doctrine* maintains that the two are not incompatible; that they do exist simultaneously.

One of the services rendered by the *Secret Doctrine* to modern thought is the re-introduction of this concept of the world of archetypes, implying "absoluteness" of Knowledge in that sphere of Ideas, as an eternally existing Reality "laid up in the mind of God" as it is said, of which the Knowledge by the senses, the knowledge by feelings, the knowledge by mind, are but reflections, which can and do bear resemblance to the Reality but which also can and do get corrupted. Knowledge in modern times is defined differently.

To fully grasp the proposition of the *Secret Doctrine* that "the exact extent, depth, breadth and length of the mysteries of Nature are . . . there" (Vol. I, Original Edition pp. 611-12), it is necessary for us to see what the term knowledge implies in modern culture.

Hobbes says that there are two kinds of knowledge; the one, knowledge original and remembrance of the same; the other, science or knowledge of the truth of proposition, derived from understanding. It is deduced that a blind man who cannot know light in the first sense can know about light in the second if he studies a treatise on optics. William James, however, would insist on feeling being part and parcel of understanding if the latter is to be complete, for he says: "A blind man may *know* all about the sky's blueness, and I may *know* all about your toothache, conceptually; tracing their causes from primeval chaos, and their consequence to the crack of doom. But so long as he has not felt the blueness, nor I the toothache, our knowledge, wide as it is, of these realities will be hollow and inadequate." Sense impression, and its assimilation by thought and feeling which constitutes understanding, are the two factors which make up knowledge as understood by the modern scholar.

In reference to these two categories of knowledge (1) recognition and assimilation of impressions and (2) the result of intellectual comparison (in one or the other or both of which William James' "feeling" must be respected), we encounter another difficulty. It was Reid who propounded that "when ten men look at the sun or the moon they all see the same individual object," and thus in a way emphasized the value of the first category. Hamilton answered Reid that "each of these persons sees a different object . . . It is not by perception but by a process of reasoning that we connect the objects of sense with the sphere of immediate knowledge." Thus we come to the sphere of immediate knowledge to be perceived and assimilated by the senses, and the sphere of understanding to be contacted by intellectual reasoning—the world of senses and the world of mind.

Locke furnishes the view that the conscious experience of the individual is the result of interaction between the individual mind and the universe of things, but he holds, as does Hume, that the work of the mind was unreal because it was "made by" man and not "given to" man. The work of mind thus represents "a subjective creation not an objective fact." The logical deductions from the teachings of Locke and Hume drawn by a writer in the *Encyclopaedia Britannica* (Vol. XII p. 535), are of more than passing interest for us. He refers to the universally recognized distinction "between the real and 'mere ideas'" and adds that "This (obviously valid) distinction logically involves the conse-

quence that the object, or content, of knowledge, *viz.* reality, is an intelligible ideal reality, a system of thought relations, a spiritual cosmos. How is the existence of this ideal whole to be accounted for? Only by the existence of some 'principle which renders all relations possible and is itself determined by none of them;' an eternal self-consciousness which knows in whole what we know in part.' To God the world *is,* to man the world *becomes.* Human experience is God gradually made manifest."

Let us not forget, however, that Western philosophy is more speculative than practical and that the scientific expert prefers "mere ideas" to the "Real," and deals with that which is "becoming"; considers it highly superstitious to take into account the world which *"is,"* and regards the individual who thinks or talks about the "eternal self-consciousness which knows in whole what we know in part," as one hovering near the borders of the world of lunacy. Where is the Psychiatrist who will not regard it as an acute symptom of approaching insanity in the friend who desires to discuss how human and God experiences are intimately related in every son of man?

The modern philosopher admits that our knowledge of things is conditioned by our perceptive faculties and regards as quite unphilosophical one who assumes that a rose as he sees it is identical with the rose as it is in itself, or even as it is for others. Says the philosopher to the man in the street "Thou canst not know what the rose is in itself any more than the insect which is eating away its fragrant heart. Thou canst not know the rose in itself any more than the poor blind boy who inhales its scent; thou knowest differently from them, that is all; but neither thou, nor the insect, nor the blind boy can ever know the rose in itself." When asked by the man in the street how is he different from the insect or the blind boy he receives the answer that the insect knows the rose in terms of his sense-impressions while he, being a possessor of mind, knows it by an understanding arising out of the sense-impressions. As sense-impressions and also understanding are different in different individuals, the knowledge of the rose differs as it is evidenced in him or the blind boy or the sage-speaker himself. Thus far modern philosophy.

The tale which modern science tells is somewhat different. It says, "I am exact. I can tell you the exact composition of the rose chemically, its exact type botanically. I can also tell you about the insect pests, formidable and otherwise which destroy the blossom, how they can be checked by spray and solution. I can tell you about blindness; its causes and cures, its symptoms and varieties. I can tell you about the average man in the language of statistics, temperament, capacity—whence he came, what he is, whither he is going. I can tell you all about my friend the philosopher, better

than he can tell about himself. He is a phenomenon like yourself, like the blind boy, like the insect, like the rose. My telescope and microscope, my test tube and retort, my exquisite balance which can almost weigh life itself has found no Noumenon."

Thus in our age of experts even materialistic science and materialistic philosophy cannot be co-related.

What does the *Secret Doctrine* say?

> Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would prove the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike? (S. D. Vol. I, Original Edition pp. 477-8.)

We are advised to transfer our consciousness into "the region of noumena and the sphere of primal causes"; therefore it is but natural to infer that in that region lies embedded "Eastern esoteric sciences" in which only are to be found "the exact extent, depth, breadth and length of the mysteries of Nature." The world of Noumena or of things-in-themselves, or of archetypes or of equity (Pythagorean) or of Ideas (Platonic) need not be regarded as a mere background to be posited in thought and language for the purposes of understanding and discussion of philosophical propositions. It is a reality and a *substantial* reality at that. This sphere of noumena is not a metaphysical concept, it is a scientific fact. Those who regard it as the first can find out the second as their ancient predecessors did. How? "The philosophers themselves had to be *initiated into perceptive mysteries*" and thus they contacted the Knowledge—Immortal, Imperishable, Eternal and Constant.

The contrast of the absolute and relative knowledge is shown in the *Secret Doctrine*. The modern scientist rejects the first and accepts the second; the ancient scientists accepted the eternal, constant and consistent knowledge, whose teachings he attained through the mysteries of Initiation; for him all else was illusion, but of that illusion he took note and did not deny its existence. Says the *Secret Doctrine* (Vol. I, Original Edition, p. 108):

> "Dzyu is the one real (magical) knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas."

ON THE LOOKOUT

Diabolism

We are very patronizing toward our medieval ancestors; very contemptuous of their sciences in our misinterpretation of their veiled writings. Witchcraft! Medieval superstition! H. P. Blavatsky, who said 30 years ago that hypnotism and other such manifestations are merely revivals of Middle Age Black Art, and will sooner or later, in the hands of our conscienceless materialists, flower forth in their old glory—Was she an impostor, an idle dreamer?

Item from the *Scientific American* of June, 1922:

"The vogue of telepathic and hypnotic demonstrations sweeping Vienna has proved so demoralizing to both mediums and spectators that all such seances have been forbidden. It is said that actual crimes were attempted through hypnotic influence and that many nervous persons were seriously deranged. Physicians will be licensed to use such methods, but only in remedial treatments."

Very well; then who will be the judge as to "remedial treatments"? How under the sun can *any* such laws be enforced? And why differentiate between hypnotists using their powers illegally, and "psychologists," "psychological salesmen," dispensers of "secrets" and "keys" of success (material) and all the unsavory fraternity? Who or what will draw the line between selfish and unselfish, legitimate and illegitimate? Karmic Law; but unholy will be our paths before the great adjustment is made. "Arise, O Atlanteans, and repair the errors of the past!" *She knew.*

A Radio Prodigy

Amid the universal excitement caused by our newly gained mastery of the ether—which H. P. B. said had "more to do with psychology than with physics"—stands out a phenomenon to be added to a string of similar ones adduced in Mr. Judge's "Ocean of Theosophy."

Robert Garcia gained his radio operator's license at the age of *seven* by passing the examination with the rare percentage *for anyone* of 92. This is not his father's business, and although his father is an operator, Robert is his superior. Evidently not heredity, even if heredity could be explained by anything other than reincarnation—which it cannot, by the way. It is simply, like numerous other instances, a case of a peculiar talent developed and properly used elsewhere—and in other times. Inasmuch as this kind of thing was our specialty in Atlantean days, who knows?

Anyone can make himself, insofar as a future life is concerned, a prodigy, by hard application and the right use of powers such as one has on hand. Let Robert Garcia use his abilities to further the spreading of debasing music and lying news, or to the furthering of predatory financial schemes, and he will be no prodigy next time. Let him use them for the saving of life, for the diffusion of truth, for the lightening of humanity's burdens, and he is on an ever mounting ladder. Let any aspiring incompetent bear that law in mind, in the use of what he has, and he will know the truth of the doctrine even in this life.

THE "LIVES"

Dr. C. B. Lipman says:

"There are bacteria so small as to challenge and defy our ingenuity fo devising means for rendering them visible. What may not further discov eries about their nature and requirements for life unearth for us which may b of the most vital significance?"

Science did not know of such bacteria in 1888; but Theosophy then said

> "Science, dimly perceiving the truth, may find bacteria and other infinitesimal in the human body, and see in them but occasional and abnormal visitors to whic diseases are attributed. Occultism—which discerns a life in every atom an molecule . . . affirms that our whole body is built of such lives, *the smalles bacteria under the microscope being to them in comparative size like an elephan to the smallest infusoria.* (*Secret Doctrine,* 1, 225.)

More will be elucidated along this line, especially in regard to the "pre server" division of infinitesmal lives, when more is known of the "vitamine," which has never been isolated by science and whose nature is to it utterly unknown. In the meantime, science speculates on the "origin" of life where Theosophy knows that unless life were inherent in the electron itself, life could never manifest in the objective world. There is no creation, no destruction, no origin, and no ending, but only an eternal succession of changes in modes of action of ONE LIFE.

HYPNOSIS

An interesting article in the "Scientific American" seems to be written from the viewpoint that the reality of this phenomenon is questioned by some. We are somewhat surprised at this, as hypnosis has for many years been as fully accepted by scientific men as the circulation of the blood; and indeed the article itself shows the futility of any doubt.

The facts expressed therein are all in exact accord with the ancient Theosophical explanations. Hyperesthesia and anesthesia, as described are explainable solely by the location of the senses in the astral body and not in the physical.

One passage is especially recommended to Freudians and others who believe moral restraints to be the product of sociologic inhibitions of an artificial nature, and that the "subconscious" has no moral element.

> "Closely related to the amnesia of hypnotism is post-hypnotic suggestion. Within certain limits, anything that the subject is told, while hypnotized, to do after awakening, he will do when and as instructed, without knowing why he is doing it and often to his considerable bewilderment to understand why. The only line that he will draw is against a thing which would offend his moral sense. If he is not a murderer he will not commit murder under post-hypnotic suggestion; if he is not a thief he will not steal save as a prank. But his mere sense of the fitness of things will not save him; he will, if so instructed, order delivered to his fianceé, with his card, a gross of nursing bottles and an assortment of baby carriages."

What is That which is able, in spite of any influence on the outer personality, to distinguish between morality and conventionality, being thus wiser than most of us in full possession of all our faculties?

It is that phase of our being known as the Higher Self, *Atma-Buddhi-Manas,* the root of our personality, which concerns itself only with its far-off spiritual ends.

"The fitness of things" is temporary and artificial; morality, in the sense of an impulsion toward the selflessness of brotherhood, is permanent and embedded in the laws of nature, of which the laws of the Higher Self are a focussed expression.